THE EAGLE AND THE BODY;

DESCRIBED IN ONE SERMON PREACHED BEFORE QVEENE ELIZABETH of precious memorie, in Lent. *Anno* 1601.

By WILLIAM BARLOVV Doctor of Diuinitie, now Bishop of *Lincolne*, Newly called for, and set foorth.

* * *

IOB. 39.32.

Aquila in arduis ponit nidum suum, vbicunq; Cadauer fuerit statim adest.

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1609.



THE EAGLE AND THE BODY.

LVKE 17.37.

He said vnto them, *VVhereſoeuer the Body is, thether will the Eagles be gathered together.*

WHich words may bee handled, either as a *Parable* IN Scripture, or as a *Text* OF Scripture; as it is a *Prouerbe* at randome applied, the vſe is manifold & generally *Morall:* as it is a *text*, ioyned to the Precedents, the doctrine is

comfortable and properly *Spirituall*. If I intended the firſt, I might enter that common place out of *Seneca* and *Solomon*, that *varietie* of *obiects* diſcouer the *Diuerſitie* of *Natures*, not onely in *Beaſts* led by fancie; as in the ſame field the *Bee* ſucking the *Flower*, the *Swine* turning vp the *Root*, the *Bird* knapping the *Seed*, the *Goat* cropping the *Herbe*, the *Kine* plucking the *Graſſe*: To keepe the word of this *Text*, at the ſame *Carkaſſe*, the *Eagle* ſeizing vppon the *whole*, the *Rauen* digging at the *Eyes*, the *Glead* dragging at the *Entrailes*; but alſo in *Men* ouer-awed by affectiō, the bootie of *Profite*, or *Pleaſure*, or *Honour* alluring *Them*, as they are ſeuerally diſpoſed. So might I, withall, ſurview all *Places*, where the deſire of theſe make the concourſe moſt frequent. And thus begin with the *Court*, a full *Bodie*, the fatneſſe and marrow wherof, hath fetcht many *Eagles* from all corners; in ſo much, that *Prouerb* hath begotten *Prouerb*, *No fiſhing to the Sea*, *No ſeruice to the Court*: becauſe no

booty

bootie ſo gainefull, no gaine ſo eaſie, no office ſo affected, as thoſe of *this Place*. Which I ſpeake not out of enuie of their deſire, but with prayer for a bleſsing on the *Royall Foundreſſe*, and onely to ſhewe how it doth moralize this *Prouerbe*, *That where the* BODY *is, the* EAGLES *will* RESORT After that, wee might behold the *Church* in this land; THAT *Body* ſomtime plethorical & goodly, though now (with the *Prophet*) it may truely cry, *My leanneſſe, my leanneſſe*; ſo long it hath beene a *Prey* to the *Eagles* of the *Epicene* gender, both *Hees*, & *Shees*, that it is become σκελετὸν not σῶμα, rather an *Anatomie* of *Bones*, then a *Bodie* of *Subſtance*: a true ſpeech, but perhaps too bitter, and therefore I leaue it, and onely preſent it, as fulfilling this *Adage*, That *where the* BODY *is*, *the* EAGLES *will* FLOCK. And from thence wee might paſſe, to the *Conſiſtories* and *Courts* of both *Lawes*; and ſee, how many *Eagles* haue lofted their *Ayries* for themſelues and their yong ones, with the gobbets and morſels pluckt and

Eſay 24.16.

carried from those *Bodies*; the *Fowles* not so greedily preying vpon *Abrahams* diuided flesh; nor the *Flies* more busily sucking the *Apothecaries* ointment, then the fatnes of those *Bodies* (the *Gaines* by those *Pleas*) hath allured *Students* and *Agents* to that profession and practise. And thus might I goe on in this veine of discourse, *tartly* in the particulars, and yet *pleasingly* for the varietie; because nothing now a dayes *pleaseth* more, then that which the *French-men* call *Escriture picquante*, *Satyricall Inuectiues*, both in *Pulpits*, and *Pamphlets*. Nor need I conteine my selfe within the *Land*, but might passe the *Seas* to *Rome*, the onely *Body* for our *malecontented Osprayes* to prey vpon, *Immunities* to warrant sinne, *Indulgences* to remit sinne, *Iubilees* for libertie, *Libels* of contumely, *Exemptions* from loialtie, *Pretence* of Conscience, *Promises* of preferment, *Faculties* for Treasons and Murthers of the *Lords* annointed, *Facilities* to climbe heauen, not by *Iaakobs* ladder (the *grace* of *Christ*) but by

Gen.15.11.

Eccles.10.1

by merit of *Saints*, and supererogation of *workes*: *that* BODIE, *these* OFFALS haue allured many of *this* NATION, with *Noahs Crow*, to flie out of the *Ark* without any mind of Returne, at least without any *good* mind if they returne: which iustifies this Morall of our *Sauiour*, *Vbi* CORPVS, *Ibi* AQVILAE. But *that* sense I leaue, and, (which is a *Prouerbe* in *Philo*) I come *a Chaldæo ad Philosophum*, from *Vultures* to *Eagles*, from *worldlings* to *Saints*, from the *Flesh* to the *Spirit*: and handle it as a *Context*, depending on the former words: obseruing first, in DIXIT, the wisedome and custome of our *Sauiour*; who, when he hath preached a *doctrine* of *terror*, doth presently salue it with a *Lenitiue* of *cõfort*: For the Disciples being affrighted with that thundring threat, of *the signes in Heauen*, and *warres on earth*: of *Ierusalems ruines*, and *the generall iudgement*: and *asking what should become of them, in this destruction of all things at the worlds end*, and *in this distraction of mens hearts being at their wits end*? Hee

tels them, that *while ſome are at the Mill making prouiſion for the belly*: others *in bed at their eaſe and in ſecuritie*: others *feaſting, at their ſports and iollitie*: others *in the field, foraging for neceſsity*: the *affections* of his *choſen* ſhall reſt only vpon *him*; meditating on *his* paſsion, imploring *his* helpe, apprehending *his* mercies, deſiring the *ſight*, and reioycing in the fruition of *his* preſence: For *where the* BODY *is, thether will the* EAGLES *be gathered together*. And this is the meaning of our *Sauior* in theſe words; which being *Foure* principall, in them we may view, Firſt, the *Booty* which is σῶμα, a ſubſtantiall *Body*, no imaginarie ſhadow; for *Eagles* ſtoope not to flies, much leſſe to flying ſhadowes; and as Saint *Matthew* hath it πτῶμα a DEAD *Body*, for *Eagles* ſeize not vpon *Liue* men. Secondly, *Eagles* not *Rauens*, the dignitie of the Foules, *Birdes Royall*. Thirdly, συναχθήσονται, their *qualitie* and *affection*, ſharpe of ſent, and ſharpe ſet, eſpying the prey a farre off, and haſting thereto a maine. Fourthly, *Whereſoeuer*, the

Matt 24.28.

the *place* indefinite, which makes the affection infinite; for where there is no certaine place, the eager appetite will ſearch euery place. So that the *Body* is *Chriſt*, and he *crucified*; the *Eagles* the *Elect*, and they *ſanctified*: their *flocking*, their *affection* and that eagerly *ſharpned*; the *Place*, his *Reſidence* and that *vnlimited*: Of theſe in their order.

Whereof that I may ſpeake to *Gods* glory and your inſtruction, Let vs humble our ſelues in *Prayer* &c.

The *Queſtion* being propounded by a learned *Deacon* to a Reuerend *Biſhop*, why, in *One* and the ſame Chapter our *Sauiour* called *the word of the Kingdom* (the Goſpell preached) by the name of SEEDE; and likewiſe doth intitle *the children of the kingdom e* (Gods elect) by the name alſo of SEEDE? It is anſwered by the ſame Father, briefely and ſoundly, διὰ τὴν σύγκρασιν καὶ ἀναστοιχείωσιν, becauſe the *Word* effectually receiued, as it were by *tranſ-elementation*, doth change the hearts of men into the nature

I. BODY. *Iſidor. Peluſiot.*

Mat. 13. 19.

Ver. 38.

nature of it ſelfe; and makes *them* as holy in *affection*, as *it ſelfe* is holy by *inſpiration*. The like *queſtion* being moued, why our *Sauiour* in *this* place ſhould perſonally call *himſelfe the* BODIE, whereas the *Church* elſewhere is called *his Body?* an anſwere ſemblable may be truely ſhaped; it is by reaſon of that mutual *Coaleſcence* between *him* and his *Elect*; *they* not onely being *His generation*, in whom they *liue* and *haue their being*, but by *ſpirituall regeneration*, being made *partakers of the very diuine nature*; not tranſitiuely with any diminution in him, but μεταδοτικῶς *diſtributiuely*, as the *Fire* in the forge heateth the yron without *loſſe* to it ſelfe (which is the reſemblance of S. *Baſil*) or as a *Seale-ring* imprinteth the forme vpon diuers things, it ſelfe remaining as it was, (which is *Philo* his compariſon) or as ten thouſand *Torches* may receiue flame from a *fountaine* of fire, and this no way diminiſhed (which is the Simile by *Chryſoſtome*) or as the *ſpirit of Moſes* diuided betweene the ſeauenty two *Elders*, himſelfe having

Act.17.28.

2.Pet.1.4.

μεταδοτικῶς.

Baſil.

Philo.

Chryſoſt. Num.11.16.17

hauing neuer a whit the leſſe, which *Origen* applies to *this* purpoſe; *Chriſt* being the very *Body* and ſubſtance of all thoſe graces and vertues, which in the Saints of *God* are but accidentall qualities: for in HIM *dwelleth the* FVLNES *of the God-head* BODILY, and *from that* FVLNES *we all haue receiued grace for grace.* Therfore to *this* PREY the *Elect* do flie, & vpon *this* BODY they feed; both *vt corpus carnis*, as a *Body* INCARNATE; & *vt Corpus mortis*, as a *Body* CRVCIFIED; and *vt Corpus Gloriæ*, as *in heauen* GLORIFIED. From the firſt they receiue a treble vertue. j°. Their *Wiſedome* and *Knowledge*, for *no man knoweth the Father but the Sonne, and* HE *to whom the Sonne will reueale him.* The great Beau-Clerkes of Diuinitie (the Doctors of the Church) by the traditions of antiquitie, & the definitions of Councels, haue ſhewed themſelues cunning in finding out ſome rich and deepe veynes, and haue made both themſelues and others very wealthy, with the Ingots and wedges of *this gold*, as *Plato* and *Salomon* call the knowledge of arts in all kind: but

Origen.

Col.2.9.
Ioh.1.14.

Luc.10.22.

in THIS *Bodie* (that is, in *Christ*) were the whole hidden mines, and the heaped *treasures themselues of all wisdome and knowledge.* Col.2.3. His enemies confest it, *neuer man spake as this man doth:* Ioh.7.46. And Saint *Paul* accompts all his fore-learning & skill (though very accurate) in respect *therof*, to be but *losse* and *doung*; Phil.3.8. and the *Oracle* from heauen twise, First, in the riuer *Iordan*, and againe on mount *Tabor* ioynes an *Audite* EVM, as leauing all other, to *Heare* HIM: Mat.3.&.17. For, if an *Angell* frō *Heauen preach any* OTHER *doctrine then* HE, *Let him be accursed.* Gal.1.8. If some preferre *Philosophie*, as THAT wisdome to saluation, we note it for their *Heresie.* Clem.Alex. If others match the foure *Councels* with the foure *Euangelists*, we tell them it is *Blasphemie.* Greg.mag. If *Rome* obiect *Traditions* vnwritten, wee accuse them of *Vncertainty.* If any come with *Ecce hic*, to tell vs that *here*, or *there* is *Christ*, we beleeue him not, but take him to be either *larua Christi*, a false *Christ*, or *hostis Christi*, a meere *Antichrist*: Ver.21. *hic.* Mat.24.24. Secondly, we mainteine, that the multiplied skill of the best *humane* knowledge, is but a shaddow

dow *compared* to *this* BODIE; yea the chiefe *diuine* knowledge to bee no other then a ſhaddow *deriued* from *this* BODY: And therefore conclude againſt them *all* with the Diſciples, *Domine ad quem ibimus? Lord* WHETHER *ſhall wee goe?* THOV *haſt the words of eternall life.* And thus the EAGLES finding in themſelues *ſcientiam* not *ſufficientiam* (ſaith *S. Bernard*) *prey* vpon HIM, as he is *factus ſapientia*, *made wiſedome vnto vs*, and ſay with *Iehoſaphat*, *Cum ignoraueri-mus ad te leuamus oculos*, when our owne skill faileth vs wee haue reſort to THEE. 2. From IT they haue their true *Righteouſneſſe*; becauſe the *iuſtice* which they haue by *nature*, is but *iuſtitia Gentiliũ*, not ſanctified by faith; what they haue by the law, is *iuſtitia Phariſæorum*, vnprofitable, becauſe vnpoſsible to be performed: yea, that which they haue by *grace*, is but *iuſtitia viatorum* inchoate and imperfect, before it be made vp with HIS *Obedience* imputed; For of HIM it was ſaid, *My righteous ſeruant ſhall iuſtifie many.* And the precept for that, is, *Credite in* EVM, Beleeue on HIM *which*

Ioh.6.68

1.Cor.1.30.

Mat.5.20.

Phil.3.12.

Eſa.53.11.

Rom.4.5.

iuſtifieth the vngodly.

Where, if the *French* hereticke in Saint *Bernard*, or the *Romaniſts* his Proctors in *that* Plea, ſhall obiect, IVSTICIA *ſit* CVIVS *eſt*, *quid ad te?* the righteouſneſſe is *Chriſts*, whats that to thee? anſwere him with that *Father*, *Sit etiam* CVLPA CVIVS *eſt*, *quid ad me*; *the* FAVLT *was Adams alſo*, *whats* THAT *to* ME? *Match* them therfore together, *traducta culpa*, *indulta iuſticia*, as *Sinne* is mine by *propagation*, ſo *righteouſnes* is mine by *imputation*. *Peccatum in ſemine*, *iuſtitia in ſanguine*; *Adam* deriueth *ſinne* by nature to my *condemnation*, *Chriſt* bringes *life* by his obedience to my *iuſtification*. Yea rather, there is no *match* betweene them; for *if by the* OFFENCE *of one*, *many be made ſinners*, *much more by the* OBEDIENCE *of one ſhall many be made righteous*, ſaith the *Apoſtle*: eſpecially if *he* be THAT *One*, *Ieſus the iuſt*; *Sit efficacior cauſa*, *vbi potior natura*; HIS *nature* was more *diuine* then *Adams*, HIS *power* therefore ſhould be more *effectuall*. For which cauſe, the *Apoſtle* calls it περισσειαν χάριτος

Bern. in Epiſt.

Rom. 5. 19.
1. Iohn 2. 1.

Rom 5. 17.

χάριτος, the SVPER-ABVNDANCE *of his grace*; and so to IT the *Eagles* flie, and hungring after *Righteousnes*, seize vpon HIM as he is *Iehouah Iustitia nostra*, the *Lord* OVR *righteousnes*: and say, both with Saint *Bernard*, *de* TE *Domine suppleo, quod minus habeo in me*, that which we want in our selues, *Lord* we supply from *thee*; and with *Dauid* also, *Domine memorabor iustitiæ* TVÆ SOLIVS, *Lord* we will make mention of THY *righteousnes* ONELY. Lastly, from *it* they take the *Sanctitie* of their liues deportment, for *in* IM *there was no sinne*, *nor guile in his mouth*, wheras in *all other* men there is corruption: in the *best* men there is defection: yea, euen in his *Angels*, *vnfaithfulnesse hath beene found*: the *best* mens actions being like *Salomons* gold-worke, *a Lilly vpon a Piller*, and *a Lilly vpon a Piller*, rare and few; and therefore Saint *Paul* framing patterns to be followed, when he propounds *himself*, be ye *Imitatores* ME I, his command for imitation hath his *Sicut* of limitation *so* FARRE *as I am of* CHRIST. But elsewhere,

Matth. 5. 6. Ier. 23. 6.

Bern.

Psal. 70. 16.

Esa. 53. 9. 1. Pet. 2. 22.

Iob 15. 15.

1. Reg. 7. 19.

1. Cor. 11. 1.

Ephes.5.1.2. where, when he wils them to be *imitatores* DEI, he reſtraines not *that*, but *walke in loue* (ſaith he) *as Chriſt loued you*: who is not, as the holieſt men [*Sanctus*] holy in themſelues, but [*Sanctificans*] making others holy: ſo himſelfe ſayth, for their ſakes SANCTIFIE *I my ſelfe, that they alſo may be* SANCTIFIED. Therefore the precept for *that* is by the *Apoſtle*, *Videte* EVM, *Looke vpon* HIM, who neither contracted ſin by pollution, nor cõmitted any ſin by actuall tranſgreſſion. So that the *Eagles* herein *reſort* to *him*, as he is, τὸ ἅγιον, *that* HOLY *thing*; & as S. *Peter* counſelleth, frame their *holynes*, *ſecundum eum, qui vocauit Sanctum*, according to *his* Sanctity, which, being himſelfe *holy*, called them ſo to be. And all this they receiue from THIS *Body*, as he was *Corpus Carnis*, in his fleſh conuerſing in the world. But yet, ſaith S. *Bernard*, when I haue fed vpon him, calling vnto him for the *firſt*, that is, *knowledge* and *wiſedome*, with the *Prophet Dauid*, *lighten thou mine eyes that I may ſee the wonders of thy law*, &

Ioh.17.19.

Heb.12.2.

Ioh.8.46.

Luc.1.35.

1.Pet.1.15.

Bern.

Pſal.119.18.

SA-

SAPIENS *ſum*, and I *become* WISE: for the *Second*, requeſted him with the ſame *Prophet*, not to *remember the Sinnes of my youth, but recorde his mercies*, & IVSTVS *ſum, and ſo I am* IVSTIFIED: for the *laſt*, prayed him *to guid me in the way of Eternity*, & *ſic* SANCTVS *ſum*, and ſo I become holy: notwithſtanding *all* this, ſaith he, my *wiſedome*, by his inſtruction; my *righteouſnes* by his imputation; my *ſanctity* by his example and direction; yet, *niſi* SANGVIS *eius interpellet pro me, ſaluus non ſum*, vnleſſe this *Corpus* proue *Cadauer*, and this *Body* of FLESH, had beene a *Body* of DEATH, *ſaued* I could not be: *in illa inſtituit, in hac reſtituit*, ſaith the ſame *Father* elſewhere. For *vita in* SANGVINE, ſurely, our ſubſtance and ſuſtenance is from *his* DEATH, as *Sampſon* was fed and refreſht by the DEAD *Lion*. For what can bee ſo ſtrong to worke *Death*, which is not weakened by *Chriſts* DEATH? The wrath of a *Prince* is the Meſſenger of *death*, ſaith *Solomon*; and wee were borne *filii iræ*, the ſonnes

Pſal. 25. 7.

Pſal. 139. 24.

Bern.

Iud. 14. 9.

Prou. 16. 14.

ſonnes of *his* wrath, by whome *Princes* raigne. Seize we therefore vpon this *Body*; taſte wee *and ſee how gratious the Lord is*; and there we ſhall finde *God* and man reconciled by his *death*.

Pſal.34.8. Rom.5.10.

The wages of ſinne is death, and in ſinne the beſt of vs are conceiued. Search therefore the VVOVNDES of *this Body*, and behold thy *Cure* in his *gaſhes*; for by *his* STRIPES are we healed. Say not with *Cain*, his indignation is more thē can be ſatisfied; *my ſinnes greater then can be remitted*: ſtir not from *this Body*, but looke into the HOLE of his ſide *pearced*, and ſee his *heart bleeding* in compaſſion of thine infirmities; and feele his *bowels melting* at thy repentance. The ſauour of this DEAD *Bodie* drawes all the *Eagles* vnto it, *cum exaltatus fuero, &c. When I ſhall be* LIFTED *vp, I ſhall draw all men vnto me.* This is the *Trumpe* of our profeſsion, *we* REACH *Chriſt and him* CRVCIFIED; the *triumph* of our conſolation, *God forbid, we ſhould reioyce in anie thing but in the* CROSSE *of Chriſt*; The *ſub-*

Rom.6.23. Pſal.51,5. Eſa 53.5. Gen.4.13 Heb.2.v4.18 Ioh.12.32. 1.Cor.1.23. Gal.6.14.

ſtance

ſtance of our *Sacraments*, we are *Baptized* into his *Death*; and as the Iewes, in their *Paſſeouer* did eate their *Lambe*, *aſſum*, SLAINE and *roſted*: ſo in the *Euchariſt*, we eat *this Body*, *mortuum & paſſum* DEAD and CRVCIFIED. And thus the *Eagles* feed on him, as he is *factus Redemptio*, made vnto vs Redemption; and ſay (with S. *Bernard*) *quod ex me mihi deeſt vſurpo mihi ex viſceribus Domini*, the defects in our ſelues, the *woundes* of our *Lord God* ſhall make good. But as the *Angels* moued the queſtion, *why ſeeke we the liuing among the* DEAD? *hee is not heere but is* RISEN: true, for at it was *impoſſible* that hee ſhould bee holden of *Death*, ſo ſhould it haue beene *vncomfortable* to vs; becauſe, *if in this life onely the hope were in Chriſt, of all men the beſt men ſhould be moſt miſerable*. *Their* ſtate no better then the *Iſraelites* deliuerance by *Moſes*, freedom from the *Egyptian* ſlauery, but no poſſeſſion in the land of *Canaan*; a redemption from *Hell*, but no inheritance in the *Heauens*. And therefore as *Corpus mortis*, his *crucified Bodie* had an *Oportet* a neceſsity adioyned,

Rom.6.3.

1.Cor.1.30.

Bern.

Luk.24.5.

Act.2.24.

1.Cor.15.19.

Luc.24.26. Phil.3.21. Iohn 16.7. Iohn 14.2. *August.* Rom.8.34. *Amb.in Rom.* 1.Iohn 2.1.2.

ioyned, *thus it must be*: so *Corpus Gloriæ*, as Saint *Paul* cals it, his GLORIFIED *body* had the *Expedit*, a necessary conuenience so to be. By his *Bodie* INCARNATE and DEAD, *Parauit nos mansioni*, he made *vs* fit for *that* mansion; but by the last, *parauit mansionem nobis*, hee prepared *that* mansion for *vs*. Cõcerning the first, he *died* saith S. *August.* *vt patiamur*, to make vs patient if we suffer for him: by the last, he excites our hope, *vt potiamur*, that wee shall also reigne with him. Therefore, though he be placed in the heauens, without returne till the finall iudgement; yet the *Eagles* (his *Elect*) seize euen *there* vpon him by their *Praiers*, as their *Intercessor*; accompting mediation by *Saints* (as by fauourites to the *Prince*) with Saint *Ambrose*, a courtly reuerence, no celestiall courtesie, no canonicall custome; acknowledging *him*, with S. *Iohn* to be the ONELY *master of requests*: the very presenting of his man-hood glorified, vnto his *Father*, being the *sole* interpellation for vs; and no *other* Prayers, either preuailing with *God* or auailing vs, but those

that

that are concluded *per Christum Dominum nostrum*, by Christ Iesus our Lord. Secondly, they resort by *hope*; that as he tooke vpon him our *Bodie*, and after that was taken vp to the right hand of his *Father*: so, though our *Bodies* corrupted prooue *Esca vermium*, and buried, bee *semen terræ*; yet wee hope that he will *chaunge our vile bodies, & make them like to his* GLORIOVS *body*. And so cõclude with S. *Paul, We know that when this* domus è luto, *this Tabernacle of earth is mouldred away, we haue* structurã in Cœlo, *a building eternall & euerlasting in the Heauens*: and thus much for this BODY. The summe whereof is breefely, that of the *Apostle, that of our selues we haue no sufficiency*, but *what we haue, it is of* CHRIST. All *knowledge* without *him*, but *Prudentia carnis*, either ignorance or vanity; al *righteousnes* not *his, pollutio panni*, staines and filth, all *holines* not from *him, scoria obducta*, sinne gilded, ciuility not Christianity: any *challenge* by merit, a presumptuous arrogancy, *atchieuement* of heauen, an impossibility: All the *Sacrifices* before him *Vmbra præcedens*,

I oh.16.23.

1.Cor.15.42.

Phil.3.21.

2.Cor.3.5.

Rom.8.7.

Esa.64.6.

Pro.26.23.

Heb.10.1.

lens, a ſhadow vſhering this *Body*: all after him *Vmbra ſequens*, reſemblances *therof*: remembrances gratulatory, not oblations propitiatorie. Briefely, *Inuocation* of any beſides *him*, a ſacrilegious blaſphemy. The
Bern. concluſion, S. *Bernards* exclamation, *quis non poſt illum, ad illum libenter, atq; alacriter currat?* What is he that will not cheerefully *flie* vnto *him*? *qui & ab errore liberat*, who rectifieth our errors in opinion, and cleereth our ignorance by *his doctrine*: *errata diſſimulat*, couereth the ſinnes of *our* life with *his righteouſnes*: *merita viuendo tradit*, makes vs vertuous by *his example*: *præmia moriendo conquirit, ſedendo largitur*, purchaſed rewardes for vs when *he ſuffered*, and giues them vnto vs now that *he is glorified*? But the ſwiftneſſe both of the time, and theſe *Fowles* carieth vs to the *ſecond parte*,
2. Eagles. namely, the *Eagles*. To trace *Plinie* or *Aelian* for the varietie of *Eagles* were a courſe eaſie, but a diſcourſe tedious: to follow the *Allegoriſts* in *moralizing* their qualities,
Baſil. were, as S. *Baſil* ſaith, to make an *Eagle* no *Foule*, nor to giue the *Scripture* the true

ſenſe:

ſenſe: For ſo might I touch *great-men*, who, with *Pyrrhus*, deſire to bee called, and ſhow themſelues to be *Eagles*. Some, truſting to the *ſtrength* and length of their *winges*, popularly beating the ayre, pleaſing themſelues with their ſoaring ambition, Flying ſo *high* out of *compaſſe*, till finally they ſtie themſelues out of *breath*. Others, with the *ſharpeneſſe* of their Tallents *griping* their Tenants with inexorable oppreſsion in their contracts; and plucking out the very heart of their *Creditors* by an execrable defalcation of their *debts*. Others, which is the compariſon of *Theophraſtus* chucking and crying ouer the prey which they haue found *dead* (not *ſlaine* by themſelues) ſo glorying in their nobility, not *purchaſed* by their vertue, but *traduced* by birth. But leauing theſe *moralized* EAGLES; the two principall & moſt proper qualities of theſe *Fowles*, are their LOFTIE FLIGHT and their SHARPE SIGHT, which the holy man *Iob* obſerueth (to which place, I doubt not but our *Sauiour* alludeth.) So that, without *controuerſie* Iob. 39.32.

or *violence*, the *Fowle* heere reſembleth the *Soule* of man: for, as among all the *Birds*, to the EAGLE is aſcribed *maximus honos, & maxima vis*; ſo the *Soule* within vs, is the part more honourable, but the force ther-of moſt admirable. Firſt, for the *lofty flight*, *that* expreſſeth the *mind* of euery man, as he is a reaſonable creature, much more as hee is a regenerate Chriſtian. For the *Soule* of man, by the confeſsion euen of *Ariſtotle*, being θύραθεν καὶ ἔξωθεν, an *infuſion* celeſtiall, no naturall *traduction*; for *that* cauſe by *Philo*, called *Cæli apoſpaſma*, a very arrachment or a cantle pulled from the heauenly ſubſtance, cannot conteine it ſelfe within this *Lumpe* of fleſh; therfore, as the beams of the ſunne, though they touch the earth, and giue life to theſe lower creatures, yet are ſtill in the body of the *Sunne*, from whence they are darted: ſo the *ſoule*, though it dwell and be confined (as that *Iew* ſpeaketh) either within the *filme* of the braine, or in the *heart* of theſe our bodies, and conuerſeth with the ſenſes; yet *hæret originiſuæ*, ſaith *Seneca*, it ſtill aſpireth vp-

Philo.

Seneca.

ward

ward, & *there* will haue her *being*, whence ſhee hath her *beginning*. Whereupon the *Philoſopher Heraclite*, and *Clemens Alexandrinus* the diuine, inferre an excellent poſition; that *anima ſicca eſt ſapientiſsima*, that the *ſoule*, which, being in the bodie, is not ſurbated with trauelling *cares*, nor ſurfeitted with exceſsiue *riot*, either *ſolid* or *liquid*, is more fit for diuine contemplation; as the *drie exhalation* is ſooner carried into the *higher Region*, then the *moiſt vapour*. And this meant *Plato* by his *anima alata* in his *Phædrus*, where hee giueth winges to the *ſoule*, by which the vnderſtanding ſoareth vp *ad diuinum verum*, to the chiefeſt trueth, and the *will* not reſting but in *diuino bono*, in the chiefeſt good. Wherefore the *Stoikes* haue placed their *Philoſophers*, *ex ſuperiori loco ad homines, ex æquo ad Deos*; *higher then men, equally with their Gods*: ſignifying therby, that *they* are, either as *Gods* among men, or rather as men liuing, on earth, the *life of Gods*; not affrighted with terror; not houen with aduancements; not deiected with wants; not captiuated to paſsions. If then

the

the *mind* of their *contemplating Philosopher*, a naturall man, doth thus surmount; much more the *minde of true Christians* (possest with the *Spirit* of *God*) enlightning the vnderstanding; working vpon the will; sanctifying the affections; by the power whereof, *consedere nos fecit* (saith the *Apostle*) *hee hath made vs sit in heauenly places*: where being mounted *super altitudines terræ* (as *Esay* speaketh) *aboue all the loftie towers of the earth*; from *thence* saith *Chrysost.* *Cuncta tanquam muscas vident*, like true *Eagles* they ouer-looke all the allurements of the world, as *Gnats* and *Flies*. There hee beholds the *valley* of *Baca*, and there hee ouerlookes the *hilles* of *Basan*; the lower and higher places of the earth, saith *Gregorie*; in the *first* he descrieth *losses, contumelies, pouertie, baseneſſe*; and *those*, euen the most worldly minded, will flie ouer and tread vpon: on the *other*, the *glory of Soueraigntie; sublimitie of houors*; *blandishment of subiects*; *confluence of wealth*; *profit by gaine*; *high* in the view, *great* in the desire of men, not yet led by the *spirit*: All which, to this *Eagle*

Ephe.2.6.

Esai.58.14.

Chrysost.

Psal.84.6.
Psal.68.15.

Greg. in moral.

Rom.8.14.

thus

thus lifted vp aboue theſe hils, and his heart faſtned where *this* BODIE is, in the *Ioyes* of *Heauen*; *Lord*, ſaith Saint *Gregorie*, *quàm abiecta ſint cernitur quæ alta videbantur*, how baſe & meane do they appeare to the *iudgement reformed*, which before appeared lofty in the *imagination corrupted*? Then he accompts the gold of *Ophir* but *Ilia terræ* the entrals and garbage of the earth, no *food* for *Eagles* to ſeize vpon: the pleaſures of the world, but *lilia terræ*, lilies of the field, more delectable in ſhow then durable for continuance; *no ſtay* for *Eagles* to perch vpon: Titles of *Honour*, but *folia venti*, the leaues of vanitie; a gnathonicall blaſt, the breath of the chaps, a fleſhly paire of bellowes (as the *Philoſopher* tearms them) too weake an *ayre* to carry vp an *Eagle*. Briefly, all the *allectiues* vnder the heauens, πρὸς ἓν τοῦτο κρινόμενα ſaith *Nazian*: compared to this *one* BOOTIE, are vnto him (as the *Apoſtle* accompts them) *Damnum & ſtercora*, loſſe and dounge; as the holy *Preacher*, *fumus aut funus*, a vanitie or vexation; as *Ceſarius* in *Nazianz* *Nugæ & delirium*, a folly and

Pſal.121.1.

Greg.

Iob.28.1.2.

Nazian.

Phil.3.7.

Eccle.5.15.

Nazian.

Chrysostom. madnes; as *Chrysostom*, a *shadow* or a *dreame* yea, *lesse* then them both; with *Plato*

Plato. οὐδὲν καὶ οὐδενὸς ἄξια, *nothing* and *worth nothing*: All the possessions and indowments of the whole world, with the *Prince* of *this* world (when he sets them out to the best) this *Eagle* may accompt a *glory*, but the word

Luc.4.6. is δόξα, that is a *glory* in *opinion*, not so in *deed*. Therfore HE *vseth the world, as though*

1.Cor.7.31. *he vsed it not*; and what state soeuer he hath,

Phil.4.11. he is therewith content. *Siue vir desiderio-rum*, as was *Iob*; whether he be a man fa-uoured of the *Prince*; dignified with ho-nours, magnified for deserts; applauded by the people: yet is he not houen vp with surquedry, nor swelleth with ambition. if thwarted in suits; or kept low, either by the malalent of fortune, or malice of In-formers or misconceipt of superiors; yet is he not moued to discontentment, much lesse to rebellion. But what the *Poets* faine, of *Eagles* laying their egges in *Iupiters* lap, fabulously; that doth he by *Dauids* coun-

Esay.40.31. sell truely; and, with *Esay* his *Eagle*, flying vp to *Heauen*, casts his whole burthen vp-

on

on the *Lord*: hee trusteth not in *Princes*, their fauour is mutable, their bodies are corruptible; not in friends, who, like the waters of *Tema*, in a moysture they swell, in a drought they faile: Sacrificeth not to his *net*, relies not vpon his meanes, and policie, which often prooues either the *Spiders Web*, or the *Cockatrice egge*, a folly or a destruction: but with *Ieremies* EAGLE, that builds his neast on *high*, he rouzeth himselfe with the *Prophets* comfortable question, *Whom haue I in heauen but* THEE, *and what is there on earth that I desire in comparison of* THEE? And this is *speciale specimen electorum* (saith *Gregory*) the speciall argument whereby yee may know a *right Eagle*, the chosen child of *God*. This being proper but to *One* kind of men, saith *Philo*; who, with *Moses*, building their Tent without the host, farre from the host; with *Elias*, being stript of their cloake (these outward and worldly impediments) still hauing in their eye *Maries* obiect, that same *vnum necessarium*, conuerseth with *God* γύμνῃ τῇ διάνοιᾳ with a mind sequestred

Psal.55.22.

Psal.146.3.4.

Esay.59.5. Iere.49 16.

Gregory.

Philo.

Exod.33.7.

2.Reg.2.13.

Luc.10.42.

from all earthly thoughts: And these are they, saith he, which are so often in Scripture cal'ed *viri Dei*. For there are *viri terræ*, men of the earth; such, as with the *Giants* of the old Testament will build with the
Gen. 11. 4. *Eagles* [*Let vs build* (say they) *a Tower*] but it is, that they may haue a *name* on *earth*; that by an vnlimited ioyning of house to house; office to office; honour to honour; they may professe themselues of that humour in earnest, which Saint *Peter* fell into by amazement: *Let vs build vs* HEERE *a Tabernacle*: an infallible note, he will not say of a *reprobate*, but certainly of a worldman, not yet *regenerate*: And there are *Viri Cœli*, as the *Chaldees* and naturall *Philosophers*; who, in the *height* of their vnderstanding, could pierce the clouds; discouer the motions of the heauens; the influence of the starres; the proprieties of times; the impressions in the aire; the periods of Empires; yea, metaphysically inquire into the nature of *God* himselfe: and yet come farre short of the first, whom he calleth *Virum Dei*, *the man of God*; whose mind
Philo Gbi supr.

lift

lift vp by the *Spirit* of *God* within him, liueth in the earth, as *in terra obliuionis*, in a land where all things are forgotten, and is as a dead man to the world, because his *life is hid with Christ in God*. Therefore, as Saint *Hierom* speaketh, *in his mundanis nolit esse perpetuus, in these worldly things he affects no perpetuity*, because *the place is* ABOVE, *where he purposeth his* ETERNITIE. And this is the first propertie of the *Eagle*, following the *Body*, euen to the very heauens: and the conclusion for it, is that of the *Prophet*, *Beatus qui ascensiones in corde disposuit, Blessed is that man who hath set his heart to flie* VPWARD. The second is the SHARPE SIGHT of the *Elect*; because *the naturall man cannot perceiue the things that be of God*: For though his vnderstanding (which *Nazianz.* calleth τὸ ἡγεμόνικὸν λαμπάδα the eye and lampe of reason) be piercing sharpe, able to enter euen the secrets of nature, yea, to the deepenesse of *Satan*; yet the farthest *Horizon* it can reach, is, τὰ ἔναργες, saith *Clement*, that which may be made manifest by demonstration; whereas the *spirituall* man discerneth all

Psal. 88. 12.

Col. 3. 3.

Hierom.

Psal. 84. 5.

Nazian.

1 Cor.2.10. the *deepe* things of *God*, euen that moſt profound myſterie of *this* BODIE, *God manifeſted in the fleſh*; and making it the obiect vnto the eyes of *Reaſon* and *Faith*, ſhewes the different vſe which they make thereof. Firſt, as it is *Corpus Carnis*; that it ſhould be conceiued in the wombe of a Virgin, without the helpe of man; heere *Reaſon* Gen.18.12. like *Sarah* laugheth, the *Philoſopher* ſtumbleth: yea the *bleſſed virgin* her ſelfe (at firſt) demurred with a *quomodo? how can this be?* Then, as *Corpus mortis*, that our *God* ſhould *die*, and his *death* giue vs *life*; the *Iew* ſtormes at the ſollie; the *Grecians* count it a reproch; yea, Mat.16.22. *Peter* himſelfe gaue it an *abſit*. Then, as *Corpus Gloriæ*, that being *dead* it ſhould *riſe againe*, euen the diſciples themſelues (not hauing as yet the *ſpirit*) tooke it Luc.24.11. ὡσεὶ λῆρον, as a *feigned thing*. But the *Eagles* eye, which *Philo* calleth *fidem oculatam*, faith illuminated by the *holy Ghoſt*, Philo. in that ſtrange *birth* acknowledgeth a diuine *miracle*; in that ſhamefull *death*, a glorious *victorie*; in his *returne* from *death*, an aſſured *hope* of *glory*. And the reaſon of that diffe-

difference is giuen by Saint *Auguſtine*; for that, as the *eye* if it be either *blind* or *purblind*, cannot perfectly diſcerne the cleereſt obiect: ſo (ſaith he) *animus pollutus*, or *turbatus*, a mind *defiled* with ſinne or *troubled* with worldly cares, *Deum etiam præſentem videre non poteſt*, cannot ſee *God* though he were preſent with them. But, as the ſame *Father* writeth of the *Eagle*, that being aloft in the clouds, ſhee can diſcerne *Sub frutice Leporem, ſub fluctibus piſcem*, Vnder the ſhrubs a Hare, vnder the waues a fiſh: ſo *Faith*, being *Eagle* eyed, can with *Moſes* in a bramble buſh ſee the maieſtie of *God*; with *Abednego* in the *fierie Ouen* ſee the preſence of *Chriſt*; with *Elizeus* in the ſtreighteſt ſiege, an army of *Angels* to defend him; with Saint *Paul* in the heape of afflictions, behold a *weight* of glory prouided for him. And ſo much for the ſecond propertie of the *Eagle*, belonging onely to the *Elect*; the ſumme whereof is that of *Hilary*, *Hoc officium fides profitetur, &c.* THIS *is the proper office of* FAITH, to attaine that which neither *wit*, nor *reaſon* can reach vnto

Auguſt.

Matth.6. 23.

Exod.3.2.

Dan.3 25.

2.Reg.6.17.

Rom.8.18.

2.Cor.4.17.

Hilar.

to. The conclusion, that prayer of the distressed Father, *Lord I beleeue, helpe thou mine vnbeliefe.* The third followeth, συναχθήσονται, they will *flocke* or *be gathered together*; wherein many things are worth obseruation, if time would suffer. First in the præposition συν the *ioint* resort and *Communion* of *Saints*, both in their inward man; for howsoeuer they bee, either *triumphant* in heauen, or *militant* on earth; or *dispersed* in place; or *vnequall* in condition; or *aliens* in nation; or *differing* in some circumstance of opinion; yet *congregabuntur*, there will be among them a *vnanimous coalition*, aswell mutuall betweene themselues, in charitable affection, as also in a concurrent desire of this *one* BODIE, which is their head, *Christ*; professing the same *Faith*; resting vpon the same *hope*; holding the vnitie of the same *spirit* in the bond of peace: So, for their outward man also, euen these bodies which whether consumed by fire; or suncke in the seas; or deuoured of beasts; or rotted in their graues; or quartered (yea minsed by tyrants; yet *congregabuntur*, they shall

Mar.9.24.

1.Ioh.3.18.19.

Ephe.4.3.

shall all be *gathered* in one place, and bee ioyned with the same *Christ*, to sit with him in his *Throne*. Secondly, the verbe it selfe ἀχθήσονται, no translation doth fully expresse it, hauing more in it then *resorting* or *gathering*, bringing with it a violence of *drawing* or *driuing*; and that double, either *passiue* from *this* BODIE, the sight & sent therof alluring the *Eagles*; the power, grace, and merits of *Christ* attracting the desire of the *elect*: or *actiue*, they inforcing themselues to flie vnto him, notwithstanding all resistances, either outward or inward; neither *height* nor depth, nor *life* nor *death*, neither *Angels* of heauen, nor *Diuels* in hell, nor *terror* of law, nor *torture* of conscience, can separate them from *this prey*. Thirdly, in the moode and tense, [WILL BEE,] *their inclination* working with the attractiue of this *Body*. For *Aquilarum hæc præda est, non Graculorum*, saith *Chrysostom*, be the *Body* neuer so full, and the Sauour neuer so strong, *Popingaies* and *Parrots* haue no mind vnto it, but the *Eagle* presently *flies*: the *will* of the *Saints co-operateth* with the

Apoc.2.21.

Rom.8.39.

Chrysost.

grace of *Christ*: of *Saints* I ſay, not of *men*. For in the beginning of our conuerſion, and intertainment of our firſt affections vnto *good*, the *will* is not *agent*, for it is meerely *paſſiue*; but after that the heart of *ſtone* is made an heart of *fleſh*, it worketh with *grace*, not by the *naturall* power, but as *prepared* and ſeconded by *grace*. Which doctrine is grounded vpon that diſtiction of S. *Paul*, *Gratia* IN *me & gratia* MECVM, *His grace* WITHIN *me was not in vaine, but I laboured more then they all, yet not I, but the grace of God* WITH *me*: and vpon the *Spouſe* her affection, DRAWE *me*, there is the power of *grace*; *We* WILL *runne after thee*, there is the *will* cooperating therewith; *for he draweth him that is willing*, ſaith *Chryſoſtome*. If any *reſiſt the holy Ghoſt*, *him* hee *draweth* not, for *as many as are* LED *by the ſpirit are the ſonnes of God*, LED not *hailed*; becauſe in *leading*, as there is a *force drawing*, ſo is there a *voluntary following*: and *the ſpirit is willing*, ſaith our *Sauiour*, though *the fleſh be weake*. But of this enough. The ſumme whereof is, that of the *Philoſopher*, *animus*

1 Cor. 15. 10.

Cant. 1. 3.

Chryſoſtom.

Act. 7. 51.

Rom. 8. 14.

Mat. 26. 41.

eſt

eſt vbi amat non vbi animat, the *Soule* is where it *loueth*, not where it *liueth*: euen *that* of our *Sauiour*, *where the treaſure is, there will the heart be alſo*. The *Soules* of *Gods* children, whether *conioyned* with the body, affectionately *conuerſing* with *God* that gaue them; for *Our conuerſation is in* HEAVEN: or *ſeparated* from the body, actually *returning* vnto *God*, who firſt imbreathed them; ſtill they are with *him*, either *heere* by *affection*, or *there* by *fruition*. The laſt word followeth, the *place* [WHERESOEVER.] *In my bed I ſought him*, ſaith the *Spouſe*, *but found him not I ſearched the ſtreets for him whom I ſo loued, I ſought him but got him not; I met with the watchmen, and inquired of them for my beloued, I asked but they told me not*: In the end, *hauing found him, I tooke hold on him, and left him not*. This is that which I ſayd in the beginning that *where it knowes no certain place, the* EGAR APPETITE *will ſearch* EVERY *place*. WHERESOEVER *he* is, his choſen will *Flocke* vnto him, in his *word* they *beleeue* him, in *Baptiſme* they *indue* him, in the *Euchariſt* they *eate* him, in the poore they *releeue* him;

Matth. 6. 21.

Phil 3. 19.

Eccle. 12. 7.

Cant. 3. 1. 2. 3.

him; in his *life* they followe him, in his *death* they *truſt* in him, in his *Temple* they *glorifie* him, on *earth* they *affect* him, in *heauen* they *inioy* him. *They will follow the Lambe* WHERESOEVER *hee goeth.* To him with the *Father, &c.*

Apoc. 14.4.

Phil 3.19.

Eccle. 1.7.

Cant. 3.1.2.3.

FINIS.